THE KUDALI MATHA FACTS AND FICTIONS

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THE KUDALI MATHA—FACTS AND FICTIONS.
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PUBLISHER'S NOTE

The authors of the booklet 'A Rejoinder to Shri K. R. Venkatarama Iyer's Kudali Matha' have made tall claims. The rejoinder was issued by the authors nearly a decade later after the demise of Shri K.R. Venkataraman.

The arguments of the authors of the rejoinder are thoroughly screened by Shri H.M.N. Rao (an epigraphist) in this booklet. Shri H. M. N. Rao has concluded that the claims of the authors of the rejoinder are fictitious.

We thank Shri H. M. N. Rao for his objective study of the Mutt's history and scholarly analysis.

Our thanks are also due to our Printers M/s. Vidyasagar Printing and Publishing House.

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PREFACE

The author has tried in this booklet to place some excerpts of the available source materials before the readers interested in the history of the Kūḍali maṭha and also of the Śṛiṅgēri maṭha. The claim that Kūḍali maṭha has been the Dakshiṇāmnāya peetham since 1576 A.D. and the Śṛiṅgēri maṭha is its branch is here proved to be wrong. The author sincerely considers: Facts are *sacred* and opinion is *free*; and twisting or tampering with facts is a *heinous* crime.

Readers are the best and supreme judges. If they find this work logical and trust-worthy, the author feels happy and contented.

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7-8-1987

H M N Rao

THE KUDALI MATHA - FACTS AND FICTIONS

Kūḍali is a place of pilgrimage, situated at a distance of about 15 kms to the north-east of Shivamogga. This place has been described as the Southern Vārāṇāsi, the great Prayāga and the original Harihara in inscriptions. It is here that the rivers Tuṅgā and Bhadrā meet; hence it is also known as Saṅgama-kshētra. The Smārta maṭha at Kūḍali "is a descendant of the main matt at Sringeri and has among its disciples the Smārta Brahmans of northern Karnatak."[1] However, there has been a controversy regarding this.

Establishment of the matha

It is stated that the Kūḍali maṭha was established by Narasimha Bharati, also known as Ammāji-svāmi, who is said to have been the pontiff of the Śṛiṅgēri maṭha. There are, however, many baffling stories regarding the the origin of the Kūḍali maṭha.[2] We have taken here for study *the correct version of mutt history* published in a booklet entitled *'A Rejoinder to Sri K. R. Venkata Rama Iyer's Kudali Matha,'* written by Sri P. Vishnu Thirtha and Sri P. Prah-

lada Rao in 1985. It is written in an elegant style and the language used is powerful and ostentatious. If epitomized, the following points of the *correct version* remain to be studied and reviewed.

1 In 1556 A.D., Narasimha Bhārati went on a long tour from Śṛiṅgēri.

2 As no news of him was heard or several years, presuming that he would not return, the devotees of the Śṛiṅgēri maṭha, on their own accord, installed a new Swami on the peetha under the pontific title of Rāmachandra Bhārati.

3 Twenty years later, that is in 1576 A.D., Narasimha Bhārati returned to the South from his northern tour. All the disciples and poleyagars of the region informed him about the events that occurred at Śṛiṅgēri and requested him to settle down at Kūḍali.

4 Narasimha Bhārati reluctantly agreed to the request of his disciples and *established the Kūḍali maṭha on Monday, the 22nd October, 1576 A.D.* He himself

became the pontiff of the newly founded maṭha.

5 Surprised by all these developments, Rāmachandra Bhārati rushed to Kūḍali, surrendered to Narasimha Bhārati, acknowledged his supremacy and wrote a petition of apology according to which Rāmachandra Bhārati was only a nominated person to worship goddess Śāradāmbā; he would not indulge himself in the affairs of *sañchāra vichāra and āchāra*; and he accepted to submit annual accounts of the Śṛiṅgēri maṭha to Kūḍali Swami.

6 Henceforward Kūḍali became the headquarters of the Dakshiṇāmnāya peetha and it continues to be so till today. It bears in its title the names of both Kūḍali and Śṛiṅgēri.

This story is slightly modified in the Kannada book entitled *Śrīmajjagadguru Śrī Kūḍalī Śrīṅgēri Śāradā mahāpīṭhada saṅkshipta itihāsa,* which is published by the Kūḍali maṭha very recently. It is said that Narasimha Bhārati had a disciple by name Vidyāraṇya Bhārati who

was initiated in 1551 A.D. However, owing to some misunderstanding with the local Brahmins he had to leave Śṛiṅgēri, when the senior pontiff was not in station, and settle in the old maṭha at Kūḍali.[3]

Analysis of the story

History is, of course, a story of the past, but based on facts or evidences. Without tangible evidence any 'history' remains merely a fiction or concoction. The above story has readability, but not credibility. Except two *petitions of apology* said to have been written by Rāmachandra Bhārati what other sources are there in the possession of the Kūḍali maṭha? The authors of the *Rejoinder* narrate the 'alleged events' as if they were the eye-witnesses.

On the other hand, a number of records belonging to the rulers of different dynasties reveal that they paid great respect to the Śṛingērī maṭha and its guru. Many of these documents are microfilmed for the Karnataka State Archives department; some records are illustrated in research publications like *Mysore Archaeological Reports.* Any one who is interested in the subject is free to examine the genuineness of these records.

Incor sistencies in the story

It is said that the Kūḍali maṭha was established in Śālivāhana Śaka year 1498, Dhātu, Kārttika śu. 1, corresponding to *Monday, the 22nd October, 1576 A.D.* "The authentic records of the Mutt which are printed and published" by the Kūḍali maṭha, however, provide us a contrasting picture.

1. Kadamba copper-plate records

The earliest copper-plate records in the possession of the Kūḍali maṭha belong to Purandararāya, a ruler of the Kadamba dynasty. These are published by B.L. Rice in *Epigraphia Carnatica*, Vol. VII, Sh. Nos. 79 and 80. Sri. V. Shamacharya, a travelling pundit of the Mysore State Archaeological department, who camped at Kūḍali on 5-11-1922, writes about these plates :

ಈ ಮಠದ ವಿಷಯದಲ್ಲಿ ಶಾಸನಗಳಿಂದ ತಿಳಿದುಬರುವುದೇನೆಂದರೆ ಇದು ಅದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಆದಿಶಂಕರಾಚಾರ್ಯರಿಂದ ಶಿಷ್ಯಪರಂಪರಾಕ್ರಮದಿಂದ ಈವರೆಗೂ ನಡೆದುಬರುತ್ತಾ ಇದೆ. ಈ ಭರತಖಂಡದಲ್ಲಿ ಅದ್ವೈತಮತದವರಲ್ಲಿ ಅನೇಕ ಮಠಗಳಿದ್ದರೂ ಅನಾದಿಕಾಲದಿಂದ ನಡೆದುಬರುವ ನಾನಾವಿಧ ಬಿರುದುಗಳು ಮರ್ಯಾದೆಗಳು ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಶೃಂಗೇರಿಯಲ್ಲಿರುವ ಮಠಾಧಿಪತಿಗಳಿಗೂ ಶಿವಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿ ಇರುವ ಕೂಡಲಿ ಶೃಂಗೇರಿ ಮಠಾಧಿಪತಿಗಳಿಗೂ ನಡೆದು ಬರುತ್ತಾ ಇದೆ.

ಪೂರ್ವದಲ್ಲಿ ಶಂಕರಾಚಾರ್ಯರ ಪರಂಪರೆಯಲ್ಲಿ ಒಬ್ಬ ಯತಿಗಳು ತಾವು ತೀರ್ಥಯಾತ್ರೆಗೆ ಹೋಗಬೇಕೆಂದು ಉದ್ದೇಶಿಸಿ ಈ ದೇಶದಲ್ಲಿ ಆಚಾರವ್ಯವಹಾರ ಗ್ರಾಮಭೂಮಿದೇವತಾರ್ಚನವ್ಯವಸ್ಥೆಗೋಸ್ಕರ ಮತ್ತೊಬ್ಬರನ್ನು ಯತಿಗಳನ್ನಾಗಿ ಮಾಡಿಟ್ಟು ಹೋದ ಹಾಗೂ ಹೋದವರು ಚಿರಕಾಲ ಬಾರದೆ ಇರಲು ಈ **ದೇಶದಲ್ಲಿದ್ದವರು ಗತಿಸಿ ಬೇರೆ ಯತಿಗಳಿದ್ದ ಹಾಗೂ** ಅವರಿಗೂ ಇವರಿಗೂ ಸಾಮರಸ್ಯವಿಲ್ಲದೆ **ಈ ಎರಡು ಮಠಗಳಿಗೂ ಸಮಾನವಾಗಿ** ಸಲ್ಲುತ್ತಾ ಬಂದವೆಂದು **ಜನರು ಹೇಳುವರು.**

ಅದರಂತೆ ನಾನಾ ವಿಧ ಬಿರುದುಗಳು ಮರ್ಯಾದೆಗಳು **ಕೂಡಲಿ ಮಠಕ್ಕೆ** ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಕದಂಬವಂಶದರಸನಾದ ಪುರಂದರರಾಯನು ಶಕ 1075 (A.D. 1154) ರಲ್ಲಿ **ವಿಜಯಶಂಕರಭಾರತೀ ಸ್ವಾಮಿಗಳಿಗೆ** ತಾಮ್ರ ಶಾಸನವನ್ನು ಬರೆದುಕೊಟ್ಟಿರುವನು.[4]

Transliteration

Īmaṭhada vishayadalli śāsanagaḷinda tiḷidu baruvudēnendare idu Advaita-siddhānta-pratishṭhāpanāchāryarāda Ādi Śaṅkarāchāryarinda śishyaparamparā kramadinda ī-varegū naḍedu baruttā ide. Ī Bharata-khaṇḍadalli Advaita-matadavaralli anēka maṭhagaḷiddarū anādi-kāla-dinda naḍedu baruva nānā-vidha-birudugaḷu maryādegaḷu *Kaḍūru districtu Śṛiṅgēriyalliruva maṭhādhipatigaḷigū Śivamogga districtinalli iruva Kūḍali Śṛiṅgēri maṭhādhipatigaḷigū* naḍedu baruttā ide.

Pūrvadalli Śaṅkarāchāryara paramparēyalli obba yatigaḷu tāvu tirthayātrege hōgabēkendu uddēśisi ī dēśadalli āchārya-vyavahāra-grāma-

bhūmi - dēvatārchana - vyavasthegōskara mattobbarannu yatigaḷannāgi māḍiṭṭu hōda hāgū hōdavaru chirakāla bārade iralu *ī dēśadalliddavaru gatisi bēre yatigaḷidda hāgū* avarigū ivarigū sāmarasyavillade *ī eraḍu maṭhagaligū samānavāgi* sallutta banduvendu *janaru hēḷuvaru.*

Adarante nānā-vidha-birudugaḷu maryādegaḷu Kūḍali-maṭhakke naḍesikoṇḍu baruvudendu Kadamba-vamśadarasanāda Purandara - rāyanu Śaka 1075 (A.D. 1154) ralli *Vijaya-Śaṅkara-Bhāratīsvāmigaḷige* tāmraśāsanavannu baredu koṭṭiruvanu.

The pundit has not understood the puport of these records. They do not mention Kūḍali maṭha which was established four centuries later in 1576 A.D. Rice writes about Sh 79 thus :

"It is engraved in a most confused and irregular manner, in small and rough Nāgari characters, and it is difficult to read or make any sense out of some parts. It professes to be a grant of villages originally made by a Kadamba king Purandara-Rāya (also apparently called Āditya-Sindhu in another place), in 1154, to *Vidyāśaṅkara-Bhārati, the Śṛiṅgēri guru,* and confirmed by the Vijayanagara king Harihara-Rāya, presumably at the instance of his minister Vidyāraṇya".[5]

Rice's Foot Note

"It is mentioned by Buchanan in 1801 in his *Travels* (II, 412), but I had never been successful in getting a sight of it till a few years ago, when it had been produced before the Bombay High Court in connection with some law suit and translated by a committee appointed for the purpose, who, however, *to judge from a version shown to me were not very accurate in their interpretation*".[5]

2. A grant by the Santebennur chief

A 'dāna-śāsana' or 'letter written on hand-made paper'[6] in the possession of the Kūḍali maṭha registers a grant of five villages belonging to Harikēri-hobaḷi of Gājanūru in Āragada-vēṇṭeya. The recipient was Vidyāraṇya-Bhārati, disciple of Śṛiṅgēri Narasimha-Bhārati. The gift was made by Hanumappa-Nāyaka, the chief of Santebennūr, whose ancestors, it is stated, got constructed the Kūḍali-Śṛiṅgēri maṭha. An excerpt from the original text :

ಹರಿಕೇರಿ ಹೋಬಳಿ ಪಂಚಗ್ರಾಮವನ್ನು ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಧಾರೆಯ ನೆರೆದು ಕೊಟ್ಟ್ಟಯಿದ್ದಲ್ಲಿ ಮಧ್ಯದಲ್ಲಿ ಸರಕಾರಕ್ಕೆ ಶೇರಿಬರುತ್ತದೆ ಯೀ ಪಂಚ ಗ್ರಾಮಗಳನ್ನೂ ನಮಗೆ ಉತ್ತಾರವ ಕೊಡಬೇಕೆಂದು ತಾವು ಅಪ್ಪಣೆ ಕೊಟ್ಟದ್ದ

ರಿಂದ ನಮ್ಮ ಹಿರಿಯರು ಕೂಡಲೀ ಕ್ಷೇತ್ರದಲ್ಲೂ ಕಟ್ಟಿಸಿಕೊಟ್ಟ ಕೂಡಲೀ ಶೃಂಗೇರಿ ಮಠದ ಧರ್ಮಕ್ಕೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಅಕ್ಷಯಪುಣ್ಯಲೋಕ ಪ್ರಾಪ್ತಿ ಆಗಲೆಂದು......[7]

Transliteration

Harikēri-hōbaḷi pañcha-grāmavannu nimage Śivārpitavāgi dhāreyan-eredu koṭṭu yiddali madhyadalli sarakārakke śēri baruttade yī pañcha-grāmagaḷannū namage uttārava koḍabēkendu tāvu appaṇe koṭṭiddarinda *namma hiriyaru Kūḍalī-kshētradallū kaṭṭisi koṭṭa Kūḍali Śṛiṅgēri maṭhada dharmmakke* namma mātā-pitṛigaḷige akshaya-puṇya-lōka prāpti āgalendu......

The details of the date given in this record *viz.*, Śālivāhana Śaka 1480, Kāḷayukti, Kārttika śu. 15 correspond to *27th October, 1558 A.D.* ; that is, *18 years before the establishment of the maṭha !*

3. Descrepancy in another record

A letter written in Marāṭhi by Abhinava Vidyāśaṅkara Bhārati, the pontiff of Sankeshwara maṭha, to Śṛiṅgēri Narasimha-Bhārati, disciple of Śṛiṅgēri Śaṅkara-Bhārati, *mentions Kūḍali maṭha.* This letter is dated Śaka 1480, Piṅgala, Māgha śu. 15, Sunday. The details of

date equate with *3rd February, 1558 A. D.*[8] However, the weekday was Thursday and the Śaka year current.

In the previous record dated in the same year the pontiff referred to was Vidyāraṇya-Bhārati ; here we find Narasimha-Bharati being the spiritual head of the maṭha ! It is interesting to note that the Sankeshwara maṭha was established almost a century later by Śaṅkara-Bhārati I. A passage from the maṭha's publication :

ನಾಲ್ಕನೆಯ ಸ್ವಾಮಿಗಳಾದ **ಪ್ರಥಮ ಶ್ರೀ ಶಂಕರಭಾರತಿಗಳು 1641ರಲ್ಲಿ** ದೇಶಸಂಚಾರ ಹೊರಟರು. ಆಗ ಮಹಾರಾಷ್ಟ್ರದ ಜನರು ಅವರನ್ನು ವಿಶೇಷ ಆದರ ಗೌರವಗಳಿಂದ ಸತ್ಕರಿಸಿದರು. ಸಂಕೇಶ್ವರಕ್ಕೆ ಹೋಗಿದ್ದಾಗ ಸ್ವಾಮಿಗಳಿಗೆ ದೇವಗೋಸಾವಿಯ ಪರಿಚಯವಾಯಿತು.........ಸ್ವಾಮಿಗಳು ಅವನಿಗೆ ಶೇಷ ವಸ್ತ್ರ ಹೊದಿಸಿ ಆತನನ್ನು ಅಲ್ಲೇ ನಿಲ್ಲಿಸಿ ತಮ್ಮ ಪ್ರತಿನಿಧಿಯನ್ನಾಗಿ ನೇಮಿಸಿದರು ಮತ್ತು **ಸಂಕೇಶ್ವರದಲ್ಲೇ ಕೂಡಲಿ ಮಠದ ಒಂದು ಶಾಖೆಯನ್ನು** ಹೊಸದಾಗಿ ಆರಂಭಿಸಿ ಅದಕ್ಕೆ ಗೋಸಾವಿಯನ್ನೇ ಮಠಾಧಿಕಾರಿಯನ್ನಾಗಿ ನಿಯುಕ್ತ ಮಾಡಿದರು.[9]

Transliteration

Nālkaneya svāmigaḷāda *prathama śrī Śaṅkara-Bhāratigaḷu 1641 ralli* dēśa sañchāra horaṭaru. Āga Mahārāshṭrada janaru avarannu viśēsha ādara gauravagaḷinda satkarisidaru Saṅkēśvara-kke hōgiddāga svāmigaḷige Dēva-Gōsāviya pari-

chayavāyitu. . . . . Svāmigaḷu avanige śēsha-vastra hodisi ātanannu allē nillisi tamma prati-nidhiyannāgi nēmisidaru mattu *Saṅkēśvaradallē Kūḍali-maṭhada ondu śākheyannu* hosadāgi ārambhisi adakke Gōsāviyannē maṭhādhikāriyannāgi niyukta māḍidaru.

We have to remember that this event occurred in 1641 A.D. But the above mentioned record belongs to the year 1558 A.D.

4. A Record of the Harati Chief

Another record in the possession of the Kūḍali maṭha registers a grant of land by the Harati chief Raṅgaparāja for the *dīpārādhane* of god Vidyāśaṅkara at Kūḍali-kshētra. The recipient was Śaṅkara-Bhārati, disciple of Narasimha-Bhārati. An excerpt from the text :

ಶೃಂಗೇರಿ ಶ್ರೀ ನರಸಿಂಹಭಾರತೀಸ್ವಾಮಿಗಳೈಯ್ಯನವರ ಕರಕಮಲಸಂಜಾತರಾದ ಶೃಂಗೇರಿ ಶ್ರೀ ಶಂಕರಭಾರತೀಸ್ವಾಮಿಗಳವರ ಕೂಡಲಿ ಕ್ಷೇತ್ರದಲ್ಲಿಹ ಶೃಂಗೇರಿ ಶ್ರೀ ವಿದ್ಯಾಶಂಕರದೇವರ ದೀಪಾರಾಧನೆಗೆ ॥ ಆತ್ರೇಯಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ಯಜುಶ್ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ ಮಹಾಮಂಡಲೇಶ್ವರ ಹರತೀ ಸವೆುಟ ಸರ್ಜೆ ಕೃಷ್ಣಪರಾಜರವರ ಪೌತ್ರರಾದ ರಂಗಪ್ಪರಾಜರ ಪುತ್ರರಾದ ಸಿರೇದ ರಂಗಪರಾಜರವರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮಶಾಸನ . . . .[10]

Transliteration

Sṛiṅgēri śrī Narasimha-Bhāratīsvāmigaḷaiyyana-

vara kara-kamala-sañjātarāda Śṛiṅgēri śrī Śaṅkara - Bhāratīsvāmigaḷavara Kūḍali-kshētradalliha Śṛiṅgēri śrī Vidyāśaṅkara-dēvara dīpārādhanege ǁ Ātrēya-gōtrada Āpastamba-sūtrada Yajuś-śakhādhyāyigaḷāda śrīman mahāmaṇḍalēśvara Haratīsameṭa Sarje Kṛishṇapa-rājaravara pautrarāda Raṅgappa-rājara putrarāda Sirēda Raṅgapa-rājaravaru barasi koṭṭa bhū-dāna-dharma-śāsana......

This record is dated Śālivāhana Śaka 1486, Dundubhi, Vaiśākha ba. 30, Sōmōparāga and Parvaṇi-puṇyakāla. The details of date are irregular. The cyclic year Dundubhi equates with Śaka 1484, when other details correspond with *3rd May, 1562 A.D.* No eclipse occurred on that day. This date too is earlier.

5. Buchanan's account

Sir Francis Buchanan, a representative of Lord Cornwallis the then governor-general of India, who visited Kūḍali in 1801 A.D. states that "about 400 years ago" the Kuḍali maṭha was established. According to this calculation the date of the establishment of the maṭha would be in or around 1400 A.D.

From all the above mentioned five instances taken from the book – *Prāchīna Śāsana Lēkhana*

Saṅgraha, pt. I—published by the Kūḍali maṭha, it becomes evident that there is confusion and discrepancy regarding the date of the origin of the Kūḍali maṭha ; the story of the origin of this maṭha is also full of turns and twists. This unambiguously proves the inconsistency and self-contradiction in their *'version'* of truth.

Travesty of Truth

A research student of history has to collect all the available source material, analyse, study and interpret them objectively. In the method of historical research one must follow this fundamental and moral principle : *Facts are sacred, opinion is free.* He has no business to twist or tamper with the facts. It is a matter of deep regret that the protagonists of the Kūḍali maṭha have not only overlooked the available documents, but twisted them also.

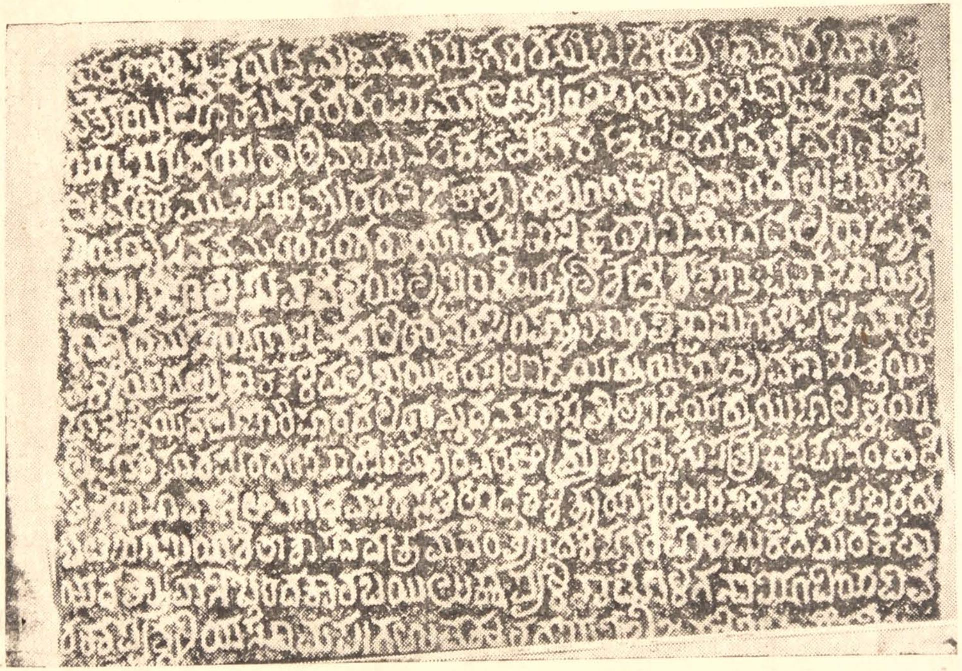
According to them "nearly twenty years after his departure from Sringeri, Sri Naraśimha Bhārathi returned to the south in 1576."[11] In other words, Narasimha-Bhārati was not at Śṛiṅgēri during this period. *The whole story regarding the origin of the Kūḍali maṭha falls like a bridge of sands when it is shown by "irrefutable*

epigraphical evidence" that in 1573 A.D., Narasimha-Bhārati was at Śṛiṅgēi, being seated on the spiritual throne.

A stone inscription, set up near the north wall of Narasimha temple at Hariharapura, registers a grant of lands after purchase for the offerings and perpetual lamps of god Narasimha of Hariharapura and for a *satra* or feeding house. The donor was Śaṅkara-sarasvati, disciple of Mādhava-Sarasvati, the pontiff of the Hariharapura maṭha. The details of date given in the record are Śaka 1495, Śrīmukha, Nija Āshāḍha śu. 10, Ādivāra and correspond to *9th July, 1573 A. D.* The weekday was, however, Thursday. An excerpt from the inscriptional text :

ಶ್ರೀ ಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೪೯೫ ಸಂದು ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಶ್ರೀಮುಖ ಸಂವಸರದ ನಿಜ ಆಶಾಡ ಶು ೧೦ ಆದಿ ವಾರದಲು ಪೆನುಗುಡೆ ಸಿಂಹ್ಯಾಸನವನು ಶ್ರೀರಂಗರಾಯಾರು ಸುಖಸಕ್ಕಥಾ ವಿನೋದದಲ್ಲಿ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುವ ವೇಳೆಯಲ್ಲಿ ಸಿಂಗೇರ್ಯ್ಯಲಿ ಶಟ್ದರ್ಶನ ಸ್ತಾಪನಾಚಾರ್ಯರಾಗಿ ಧರ್ಮಸಿಂಹಾಸನದಲ್ಲಿ ಶ್ರೀ ನರಸಿಂಹ್ಯಭಾರತೀಸ್ವಾಮಿ ಗಳು ಪಟವನಾಳ್ವವೇಳೆಯುದಲು ಕಾರಕಳದಲ್ಲಿ ಭಯಿರರಸವೊಡೆಯರು ಯಿ ರಾಜ್ಯವನಾಳುತ ಯಿಹ ವೇಳೆಯುದಲು ಹರಿಹರಪುರದಲಿ ಶ್ರೀ ಮದವಸರಸ್ವತಿ ವೊಡೆಯರು ಯಿಹ ವೇಳೆಯಲಿ......[12]

Hariharapura Stone Inscription of 1573 A.D.



Transliteration

Śrī jayābhyudaya - Śālivāhana-Śaka-varsha 1495 sandu vartamānakke saluva Śrīmukha-saṃvasarada Nija Āśāḍa śu 10 Ādivāradalu Penuguḍe simhyāsanavanu Śrīraṅga-rāyāru sukha-sakkathā vinōdadalli rājyavanu pratipālisuva vēḷeyalli *Siṅgēryyali ṣaṭdarśana-stāpanāchāryarāgi dharma-simhāsanadalli śrī-Narasimhya-Bhāratī-svāmigaḷu paṭavan-āḷva-vēḷeyadalu* Kārakaḷadalli Bhayira-rasa-voḍeyaru yi rājyavanāḷuta yiha vēḷeyadalu Hariharapuradali śrī Madava-Sarasvati-voḍeyaru yiha vēḷeyali......

Translation

On Sunday, the 10th lunar day of the bright half of Nija Āshāḍha in the prosperous year Śrī-mukha being the year 1495 of the Śālivāhana era:

When Śrīraṅgarāyar was ruling the kingdom seated on the throne at Penugoṇḍa in peace and happiness :–

When Narasimhva-bhārati-svāmi was ruling on the throne of dharma at Śṛingēri as the establisher of the six darśanas :–

When Bhayirarasa was ruling this kingdom in Kārakaḷa :

While Mādhavasarasvati-voḍeyar was resid-ing at Hariharapura :–[13]

R. Narasimhachar who noticed this inscrip-tion in *Mysore Archaeological Report* states "the record is of some interest as it mentions four important personages of different places who were contemporaries."[14] Dr M.H. Krishna is also of the same opinion. "No need to comment further on this issue", for the date of the record speaks for itself.

Buchanan's account twisted

Research is a struggle to know the unknown or the little known or the hitherto wrongly known. Forgetting the basic ethics of the research the protagonists of the Kūḍali maṭha have twisted Buchanan's account and misinter-preted it. This is an excerpt of Buchanan's account *as given in Prāchīna Śāsana Lēkhana Saṅgraha, prastāvanā*, page 69.

"Among these, the most conspicuous of whom I have heard is the Swami of Kudali. About 400 years ago, the first founder of this Matam was appointed management of all the Smartas of the Marattah nation. These all continue to consider his successors as their

Gurus; the present opulence and power of the Marattah Brahmans have raised the Mata of Kudali to a greater splendour than that of Sringa-giri."

The latter sentence is quoted in the *Rejoinder* also. We donot deny the truth of this sentence; for, as in man's life, so also in the history of any institution there will be fluctuations in fortune. For sometime, the splendour of the Kūḍali maṭha might have been more bright than that of Śṛiṅgēri.

Our main aim here is to show that the protagonists deliberately have omitted some '*decisive*' words of Buchanan. Hence we would like to give the passage along with the *missing words*.

"Among these the most conspicuous of whom I have heard is the Swami of Kudali. About 400 years ago, the first founder of this Matam was appointed *a sannyasi by the Sringa-giri Swami and was entrusted with the* management of all the Smartas of the Marattah nation. These all continue to consider his successors as their Gurus; and the present opulence and power of the Marattah Brahmans have raised

the Mata of Kudali to a greater splendour than that of Sringa-giri."[15]

See the change! Buchanan's words are crystal clear and self-explanatory. The founder pontiff of the Kūḍali maṭha was *not the Sringa-giri Swami himself, but a sannyāsi appointed by him!*

Mention of Sringeri matha by Buchanan

Though Buchanan did not or could not pay a visit to Śṛiṅgēri, he refers to Śṛiṅgēri maṭha and its guru. For example, while referring to Brahmins of South Canara, he says :

" ..... many of the Tuluva Brahmans continue to follow his (*i.e.*, Śaṅkarāchārya's) doctrines and *receive the Sringa-giri Swamulu as their Guru*, and as the successor of Sankara Acharya."[16]

Even while describing the Kūḍali maṭha and its pontiff, Buchanan mentions Śṛiṅgēri maṭha. An excerpt from his work :

"The Matam, or college, of Sankara Acharya was at Śringa-giri, and *he appointed one sannyāsi only to be his successor and to occupy his throne. The Matam of Sringa-giri is*

still called the throne of Sankara ; but each Swami that occupies it as his successor had a peculiar name, although they are all acknowledged to be gods, and incarnations of Iswara. *The successors of Sankara Acharya have at different times found it necessary to appoint agents for the management of their remote followers* ; and to render these *agents sufficiently respectable*, it has been found necessary to reveal to them the *upadēśa peculiar to the rank of Sannyāsi.* By this mean a portion of Iswara is incorporated with their bodies, in such a manner that the worship offered to them becomes of equal efficacy with the worship of that portion of the deity which remain in heaven. They are not supposed to be possessed of any extraordinary power, which in deed would be a pretension very difficult to support with the credit for ages. *Sevaral of these agents*, who managed their followers with skill, *established Matams of their own* and appointed successors, who *according to their success, either acknowledged a dependance on the Sringa-giri throne, or have pretended to be equal to its Swami. Among these*, the most conspicuous of whom I have heard *is the Swami of Kudali.*"[17]

To take out a sentence from its context for

some ill-motivated argument may sometimes turn the table ! Buchanan has described in unequivocal terms what he observed.

It is apparently wrong to state that "in 1576 under sheer force of circumstances Narasimha Bharathi was obliged to shift the headquarters of the Dakshinamanya Peetha permanently from Sringeri to Kudali."[18] Thus the 'correct version', given by the authors of the *Rejoinder*, regarding the origin of the Kūḍali maṭha proves to be incorrect.

The term Sringeri

It is not Kūḍali maṭha alone that bears in its title the name of Śṛiṅgēri. The name has been borne by the Āvani and Śivagaṅgā mutts also :

1. ಶ್ರೀ ಶತಶೃಂಗಪರ್ವತಸನ್ನಿಹಿತವಿಲಸತ್ ಕೋಲಾಹಲಪುರವರಾಧೀಶ್ವರ ಶ್ರೀ ಶೃಂಗೇರಿ ಶ್ರೀಮದಭಿನವೋದ್ದಂಡ ವಿದ್ಯಾರಣ್ಯ ಸ್ವಾಮಿಭಿಃ. . . . .

2. ಶ್ರೀಮತ್ಪರಮಹಂಸಾದಿ ಯಥೋಕ್ತಬಿರುದಾಂಕಿತರಾದ. . . . . ಶ್ರೀ ಶ್ರಿಂಗೇರಿ ಶ್ರೀ ಶಿವಗಂಗಾ ಅಭಿನವೋದ್ದಂಡಗಂಗಾಧರಭಾರತಿಗಳವರು. . . .

Transliteration

1. Srī Śata - śṛiṅga - parvata - sannihita -

vilasat Kōlāhala-pura-varādhīśvara śrī Śṛiṅgēri śrīmad-Abhinavōddaṇḍa Vidyāraṇya-svāmibhiḥ. . . . .

2. Śrīmat parama-haṃsādi yathōkta birudāṅkitarāda. . . . . .śrī Śṛiṅgēri śrī Śivagaṅgā Abhinavōddaṇḍa Gaṅgādhara-Bhāratigaḷavaru. . . .

The 19th century Śrīmukhas of the Āvani maṭha refer to its Svāmi as *the Śṛiṅgēri Svāmi.*

The tradition of the Avani matha

"The tradition of the muṭṭ is also to the effect that it was founded by a Swami of the Śṛiṅgēri Mutt named Narasimha Bhārathi who left Śṛiṅgēri on a tour and while at Kolar appointed a disciple to carry on the newly founded Kolar mutt. Later he is said to have founded the Kūḍali muṭt according to this tradition."[19]

The Sivaganga matha

It is said that at the request of Rāja-voḍeya, the king of Mysore, Abhinava Narasimha Bhārati of Śṛiṅgēri founded the Śivagaṅgā maṭha in 1615.[20]

However, the protagonists of the Kūḍali

maṭha state that Āvani and Śivagaṅgā mutts are the branches of the Kūḍali maṭha.

Sringeri matha

Śṛiṅgēri, situated on the left bank of the Tuṅgā is a place of great antiquity and sanctity. According to tradition it is the birth place of sage Ṛishyaśṛiṅga, son of Vibhāṇḍaka. In the beginning of the 8th century, the great Advaita philosopher Śaṅkarāchārya established four maṭhas among which Śṛiṅgēri maṭha is one.

R. Narasimhachar, a scholar of high repute, writes :

> "The spiritual throne founded by Śaṅkarāchārya at Śṛiṅgēri has been occupied down to the present day by a *regular succession of svamis.*"[31]

Dr. M.H. Krishna, an eminent archaeologist and a great historian, states :

> ". . . . . the various lithic and other records show that the Matt at Śṛiṅgēri. . . . . has continued in an *unbroken line of gurus* up to now ; so that the claim of the *Kūḍli matt* that it is itself the *main one* while the *matt at Śṛiṅgēri is its branch* is open to serious

question, though it *may have* in its possession certain records and copper-plates in support of their claim." Dr. Krishna continues: "At Śṛiṅgēri there are records on the other hand to show that the *branch matt at Kūḍli was established by one Ammāji-svāmi* and that *after the demise of this svāmi* the villages and lands belonging to it had for a time been transferred to the possession of the Śṛiṅgēri matt."[22]

Records in the matha

The Śṛiṅgēri maṭha has a number of inscriptions and other documents in its possession. It has "nearly 200 sanads, ranging in date from 1629 to 1867, many of which are of considerable interest and importance from a historical and social point of view. Of these 26 relate to the rulers of Ikkeri, 2 to the rulers of Santebennur, 2 to the rulers of Coorg, 1 to the ruler of Juguḷi, 1 to the ruler of Bēlūr, 1 to Peshwa Bāji-Rao, 2 to the Nizam of Hydrabad, 1 to the ruler of Indore, 1 to the ruler of Dewas, 1 to East India Company and 148 to the rulers of Mysore."[23] It is noteworthy that "several of them recognise the full powers of the Svami to order enquiries into the conduct of the disciples

and to punish the delinquents, and call upon local officers to afford all facilities to the representatives of the maṭha in carrying on this work."[23] There were several cart-loads of kaḍitas nearly two and a half centuries old in the maṭha. Dr. A. K. Sastri has studied 548 kaḍitas and brought out the results of his study in a voluminous work both in Kannada and in English separately. All the kaḍitas have been microfilmed and preserved in the State archives department.

Sringeri and Kudali mathas

In the beginning the relation between these two institutions seems to have been cordial. However, in the 18th and 19th centuries there appears to have been some disparity between them as could be seen from several records in the possession of these institutions.

A letter by Virabhadra-Nayaka

There are nearly 30 records in the possession of the Śṛiṅgēri maṭha belonging to the Keḷadi chiefs. A letter by Vīrabhadra-Nāyaka "after offering *salām*, acknowledges the receipt of the letter sent by Khodāyi Samāl Khan Ādam Afzal Khan desiring him not allow the villages of

Harakēri and Maṇḍali to be enjoyed by Sachchidānanda-Bhārati of Śṛiṅgēri, as also a letter to the same effect from Khān Āli Shāh, and tells him in reply that the Śṛiṅgēri maṭha being a great institution and the Jagadguru Sachchidānanda-Bhārati a high personage, it is not possible for him to act as desired by the Khān and that he has left the villages in the possession of the Svāmi as heretofore; and *requests him not to mind the entreaties of the Kūḍali svāmi* in this matter.'[24]

That the cordial relation once existed between these two institutions turned out to be sour is revealed in a letter addressed to Sachchidānanda-Bhārati by Dewan Purnaiya. While at Bangalore the pontiff of Śṛiṅgēri hears of a rumour that the svāmis of the Kūḍali and Śivagaṅgā maṭhas have planned an attack on him when journeying to Seringapatam and gives information of the same to Purnaiya, who writes back to say that the rumour is quite false, and that the svāmi may proceed on his journey without the least concern, as every precautionary measure will be taken in the matter.[25]

Krishnaraja-Odeyar

In one of his letters, dated Ānanda, Chaitra śu. 10, Saturday, regularly corresponding to 1854 A.D., April 8, Kṛishṇarāja-oḍeyar III, the ruler of Mysore, requests Narasimha-Bhārati, the pontiff of Śṛiṅgēri, to send him Śrīmukhas, to pay a visit to Mysore and to give his darśana. It seems at that time tale-bearers and gossip-mongers had an upper hand This is reflected in his letter. The king mentions a maṭha which is not named. In the light of the contemporary developments, this maṭha could be identified with that of Kūḍali. An excerpt from the letter :

. . . . . ಶ್ರೀಗಳವರು ದಯಮಾಡುವಂತೆ ಅನುಗ್ರಹಿಸಿ ಶ್ರೀಮುಖವನ್ನು ಕಳುಹಿಸಿಕೊಟ್ಟು ನಮ್ಮ ಮನಸ್ಸು ಸಂತೋಷಹೊಂದುವಂತೆ ಮಾಡಿಸಬೇಕು. ಇದು ಏನು ಕಾರಣವೆಂದರೆ ಇಲ್ಲಿಗೆ ಶ್ರೀಗಳವರು ದಯಮಾಡುವುದಕ್ಕೆ ಇಲ್ಲಿರುವ ಲೌಕಿಕರು ವೈದಿಕರುಗಳು, ಮತ್ತೊಂದುಮಠದ ಉದ್ದಿಶ್ಯವಾಗಿ ತಮ್ಮ ಸ್ವಾರಿ ಇಲ್ಲಿಗೆ ಬರುವುದಕ್ಕೆ ಅಡ್ಡಿಮಾಡಬೇಕೆಂಬದಾಗಿ ಇರುವದು ನಿಷ್ಕರ್ಷೆಯಾಗಿ ತಿಳಿದಿದ್ದರಿಂದ, ಬಾಲಕನು ಬಿನ್ನಹಮಾಡುವದಕ್ಕೆ ನಿಮಿತ್ತವಾಯಿತು. ಆದಾಗ್ಯೂ, ಶ್ರೀ ಶಾರದಾಪೀಠಕ್ಕೆ ಮುಖ್ಯ ಸ್ಥಳವಾಗಿರುವ ಶ್ರೀಸನ್ನಿಧಿಗೆ ಇತರ ಮಠಗಳು ಶಿಷ್ಯಪ್ರಾಯವಾದ ಮಠಗಳೇ ಹೊರ್ತು ಸಮಾನಮಠಗಳೆಂಬುವದು ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಈ ಹೊತ್ತಿನವರಿಗೂ ತೋರಿಲ್ಲ. . . .''[26]

Transliteration

. . . . .Śrīgaḷavaru daya-māḍuvante anugrahisi

Śrīmukhavannu kaḷuhisi koṭṭu namma manassu santōsha - honduvante māḍisabēku. Idu ēnu kāraṇavendare illige Śrīgaḷavaru dayamāḍuvudakke illiruva laukikaru vaidikarugaḷu, *mattondu maṭhada uddiśyavāgi* tamma svāri illige baruvudakke aḍḍi māḍabēkembadāgi iruvadu nishkarsheyāgi tiḷididdarinda, bālakanu binnaha māḍuvadakke nimittavāyitu. Ādāgyū, *Śrī Śāradā pīṭhakke mukhya sthaḷavāgiruva Śrī sannidhige itara maṭhagaḷu śishya-prāyavāda maṭhagaḷē hortu samāna maṭhagalembuvadu namma manassige ī hottinavarigū tōrilla. . . . .*

There are a number of records which reveal the great respect shown by various kings and chieftains including Hyder Ali and his son Tipu-sultan. Some of these are illustrated in *Mysore Archaeological Reports.*

Narasimha-Bharati

It is proved above that Narasimha-Bhārati was staying at Śṛiṅgēri in 1573 A.D., on the basis of the Hariharapura stone inscription. In the light that this record throws, Iyer's remark that "the whole story is therefore apocryphal and is an invention, much too childish to believe" gets corroborated.

A repitition of the same name consecutively need not be a discrepancy. There are literary and epigraphical evidences which prove that the names of the pontiffs of Śṛiṅgēri maṭha have not been tampered with as alleged by the protagonists of the Kūḍali maṭha.

Literary Source

The *Keḷadi Nṛipa Vijayam*, a historical work of the 18th century, describes the achievements and accomplishments of the Keḷadi chiefs. It enumerates the pontifical genealogy of the Śṛiṅgēri maṭha from Surēshvarāchārya to Abhinava Sachchidānanda-Bhārati. An excerpt from this *kāvya* :

. . . . .ಆ ತರುವಾಯ ನೃಸಿಂಹಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ಪುರುಷೋತ್ತಮಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ರಾಮಚಂದ್ರಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ನೃಸಿಂಹಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ಮತ್ತಂ ನೃಸಿಂಹಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ಅಭಿನವ ನೃಸಿಂಹಭಾರತಿಗಳ್ ಆ ತರುವಾಯ ಸಚ್ಚಿದಾನಂದಭಾರತಿಗಳ್. . . . .[27]

Transliteration

. . . . .ā taruvāya Nṛisimha-Bhāratigaḷ ā taruvāya Purushōttama - Bhāratigaḷ ā taruvāya Rāmachandra-Bhāratigaḷ *ā taruvāya Nṛisimha-Bhāratigaḷ ā taruvāya mattaṃ Nṛisimha-Bhāratigaḷ* ā taruvāya Abhinava Nṛisimha-Bhāratigaḷ ā atruvāya Sachchidānanda-Bhāratigaḷ. . . . .

Epigraphical Evidence

An epigraph engraved on a pillar of the samādhi-guḍi behind the Vidyāśaṅkara temple at Śṛiṅgēri records a grant by Narasimha-Bhārati, disciple of Narasimha-Bhārati. A portion of the text :

ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರೀಣ ಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗಯೋಗನಿರತರಾದ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನರಸಿಂಹಭಾರತಿಸ್ವಾಮಿಗಳ ಶ್ರೀ ಚರಣಾರವಿಂದದ ಶಿಷ್ಯರು ಶ್ರೀ ನರಸಿಂಹ ಭಾರತಿಸ್ವಾಮಿಗಳು ನಂಮ ಗುರುಚರಣರಾದ ಶ್ರೀ ನೃಸಿಂಹೇಶ್ವರದೇವರ ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶ್ರೀ ನರಸಿಂಹಪುರ ನಾಮಧೇಯದಿಂದ. . . . ಕೊಟ್ಟ ಸರ್ವ ಮಾನ್ಯಾಗ್ರಹಾರ. . . .[28]

Transliteration

Śrīmat - paramahamsa - parivrājakāchārya-varya padavākya - pramāṇa - pārāvāra - parīṇa yama - niyamādy - ashṭāṅga - yōga - niratarāda *Siṅgēriya śrī Narasimha-Bhārati-svāmigaḷa śrī-charaṇāravindada śishyaru śrī Narasimha-Bhārati-svāmigaḷu* namma guru - charaṇarāda śrī - Nṛisimhēśvara - dēvara prītyarthavāgi. śrī - Narasimhapura nāmadhēyadinda. . . . koṭṭa sarva-mānyāgrahāra. . . . .

This record is dated Śaka 1525, Śōbhakṛitu, Bhādrapada śu. 10, Sunday, regularly corresponding to 1603 A.D., September 4. We also have

an identical copper-plate record from Vidyāraṇyapura [29] Both are published by B. L. Rice who identifies the disciple with Abhinava Narasimha-Bhārati.

Re-establishment of the Sringeri matha

Again, the authors of the *Rejoinder* have not quoted Rice fully. If we single out a sentence from its context, the shadow of meaning may change. However, it is clear that the renovation work at Śṛiṅgēri by the Keladi chiefs has nothing to do with the establishment of the Kūḍali maṭha. A passage from Rice's Introduction :

"During the ascendancy of the Vijayanagar empire the religious establishment at Sringeri continued to flourish under the royal patronage. But when that rule was overthrown by the victory of the confederacy of Musalman powers in 1565, and the Vijayanagar kings were driven to settle in more distant parts to the east, the influence of the maṭha was weakened. Infact the establishment seems to have been ruined, and the lands which formed its endowments were appropriated by any one who could seize them.

"This state of things was eventually remedied

by the Keladi kings, who had come into power in the north-west of Mysore under the protection of Sadāśiva-Rāya, the last king who had Vijayanagar for his capital. In 1621 Veṅkaṭappa-Nāyaka re-established Śṛiṅgēri (*punar-pratishṭe-yam māḍida*, see **Sg 5**)"[30]

It is noteworthy that no where Rice refers to Kūḍali maṭha. If so, what was 'the state of things'? The literary work *Keḷadi Nṛipa Vijayam* throws some light on the unfortunate events that took place at Śṛiṅgēri. An excerpt from the *kāvya* is given here :

ಕಾರಕಳದೊಡೆಯರೆನಿಸಿದ
ಭೈರಸವೊಡೆಯರ್ ವಿರೋಧದಿಂ ವಿಲಸಚ್ಛೃಂ
ಗೇರಿಯ ಧರೆಯಂ ಕೊಂಡುರೆ
ಘೇರಿಸಿ ಮಾತ್ಸರ್ಯದಿಂದೆ ತತ್ಪುರವರಮಂ (೪೨)

ಭೈರವನ ಬೆಟ್ಟದೆಡೆಯೊಳ್
ಭೂರಿಶತಘ್ನಿಗಳ ಪೂಡಿ ಬಲ್ಗುಂಡುಗಳಂ
ಪಾರಿಸಿ ಪುರಮಠಗಳೊಳಡಿ
ಯೂರದೊಲಂಡಲೆದುಪದ್ರವಂಗಳನೆಸಗಲ್ (೪೩)

ವ|| ಇಂತೆಸಗಿದ ಭೈರಸವೊಡೆಯರ ಮದೋದ್ರೇಕಮಂ ಮಗ್ಗಿಸಿ ಶೃಂಗೇರಿಯ ಪುರವರಮಂ ವೇಡೈಸಿ ಗುರುವೀರಕುಪದ್ರವಮಂ ರಚಿಸುತ್ತಮಿರಲಾ ವಾರ್ತೆಯಂ **ವೆಂಕಟಪ್ಪ ನಾಯಕಂ** ಕೇಳ್ದು ದಳವಾಯಿ ಲಿಂಗಣನಾಯಕನೊಡನೆ ಸೈನ್ಯಮಂ ತೆರಳಿಸಿ ತದ್ಭೈರಸ ಒಡೆಯರ ಮದೋದ್ರೇಕಮಂ ಮಗ್ಗಿಸಿ ಮುತ್ತಿಗೆ ತೆಗೆಸಿ ಬಳಿಕ್ಕವನತಿರೇಕದಿಂದಾಕ್ರಮಿಸಿದ ಭೂಮಿಯಂ ತೆಗೆದುಕೊಂಡು **ಶೃಂಗ**

ಪುರದ ಸ್ವಾಮಿಗಳ್ಗಿತ್ತು ತನ್ಮಠದ ಧರ್ಮಕ್ಕೆ ತಾನುಂ ಬೇರೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಭೂ ಸ್ವಾಸ್ಥೆಯುಂ ಧಾರೆಯನೆರೆದು ತನ್ಮಠವುಂ ಜೀರ್ಣೋದ್ಧಾರವುಂ ರಚಿಸಿ ಇಂತು ಶೃಂಗೇರಿಯ ಧರ್ಮಸಂಸ್ಥಾನವನ್ನುದ್ಧರಿಸಿ ಪರಮ ಪ್ರಖ್ಯಾತಿಯ ಪಡೆದನಂತು. . . . .[31]

Transliteration

Kārakaḷad-oḍeyar-enisida
Bhairasa-voḍeyar virōdhadim vilasachhṛiṅ
gēriya dhareyam koṇḍure
ghērisi mātsaryadinde tat-pura-varamam (42)

Bhairavana beṭṭadeḍeyoḷ
bhūri śataghnigaḷa pūḍi balguṇḍugaḷam
pārisi pura-maṭhagaḷoḷaḍi
yūradol aṇḍaled-upadravaṅgaḷan esagal (43)

va || intesagida Bhairasa-voḍeyara madodrēkamaṃ maggisi Śṛiṅgēriya pura-varamaṃ vēḍaisi guru-vīrak-upadravamaṃ rachisuttam iral ā vārteyam *Veṅkaṭappa-Nāyakam* kēḷdu daḷavāyi Liṅgaṇa-nāyakanoḍane sainyamaṃ teraḷisi tad-Bhairasa - oḍeyara madōdrēkamaṃ maggisi muttige tegesi baḷikk-avan-atirēkadind-ākramisida bhūmiyaṃ tegedukoṇḍu *Śṛiṅgapurada svāmigaḷgittu* tan-maṭhada dharmakke tānum bēre Śivārpitamāgi bhū-svāstheyaṃ dhāreyan-eredu *tan-maṭhamam jīrṇōddhāramaṃ* rachisi intu *Śṛiṅgēriya dharma - saṃsthānavan uddharisi* parama-prakhyātiya paḍedan antu.....

This description gives us a vivid picture of the situation that prevailed during those crucial days at Śṛiṅgēri. Actually this was 'the state of affairs' that made the chiefs of Keḷadi to 're-establish' Śṛiṅgēri.

Abhinava Narasimha-Bharati

The authors of the *Rejoinder* declare that the Keḷadi chief Veṅkaṭappa-Nāyaka "installed Sri Narasimha-Bhārati V on the Sringeri peetha and saved the samsthanam from sinking into ruin and oblivion'"[32] and to corroborate this they refer to Sg 5. However, the record mentions Abhinava Narasimha-Bhārati, not Narasimha-Bhārati. A few lines from the text are as follows :

ಶ್ರೀಮತ್ ಕೆಲದಿಯ ಸದಾಶಿವನಾಯಕರ ಪೌತ್ರ ವೆಂಕಟಪ್ಪನಾಯಕರು ಶೃಂಗೇರಿಯ ಪುನಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿ ಶೃಂಗೇರಿಯ ಅಭಿನವ ನರಸಿಂಹಭಾರತಿ ಸ್ವಾಮಿಗಳು ಸ್ವೀಯ ಯೋಗಪಟ್ಟವನಾಳುವಲ್ಲಿ ಸ್ವಾಮಿಗಳಿಗೆ ಮುಖ್ಯ ಪ್ರಿಯ ಶಿಷ್ಯರಾದ . . . . . ಪುಟ್ಟಪ್ಪೈಯಗಳು ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವಸ್ಥಾನವನು ಜೀರ್ಣೋದ್ಧಾರವನೂ ಮಾಡಿ ಆ ದೇವತಾಸೇವೆಗೆ . . . .[33]

Transliteration

Śrīmat Keladiya Sadāśiva-Nāyakara pautra Veṅkaṭappa-Nāyakaru Śṛiṅgēriya puna-pratishṭeya māḍi Śṛiṅgēriya Abhinava Narasimha -

Bhārati-svāmigalu svīya-yōga-paṭṭavan āḷuvalli Svāmigaḷige mukhya priya śishyarāda..... Puṭṭappaiyagaḷu Mallikarjuna-dēvara dēvasthānavanu jīrṇōddhāravanū māḍi ā dēvatā sēvege.....

The given details of date are equated with 6th April, 1621 A.D. However, the Śaka year was 1543 and not 1540 as stated in the record. There are epigraphical and other evidences to show that this Abhinava Narasimha-Bhārati was being the pontiff of the Śṛiṅgēri maṭha in 1602, 1603 and 1608 and 1623 A.D. His disciple Sachchidānanda - Bhārati had ascended the spiritual throne. Hence the surmise of the authors of the *Rejoinder* that Narasimha-Bhārati V lived up to 1620 A.D. is untenable.

Other chiefs of Keḷadi also paid visits to Śṛiṅgēri, met the pontiffs, made grants and invited the Śṛiṅgēri *gurus* to their capital. There are several instances referred to in the *Keḷadi Nṛipa Vijayam*[34] such as chapter II, p. 36, V p. 72, 74, 75, 78, VIII, p. 109, 110, X p. 159, 160, 168, XII, p. 189. There are epigraphical evidences which show that the chiefs of Keḷadi continued to protect the Śṛiṅgēri maṭha For example, a record states :

ಕೆಳದೀ ಶಿವಪ್ಪನಾಯಕರು . . . . ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲನೆಯ ಮಾಡಿಕೊಂಡು ನಂಮ ಶೃಂಗಪುರದ ಧರ್ಮಸಂಸ್ಥಾನವನು ಪರಿರಕ್ಷಿಸಿಕೊಂಡು ಬಾಹ ಸಮಯದಲ್ಲಿ . . . . .[35]

Transliteration

Keḷadī Śivappa - Nāyakaru . . rājyavanu pratipālaneya māḍikoṇḍu *namma Śṛiṅgapurada dharma-saṃsthānavanu* parirakshisikoṇḍu bāha samayadalli . . . . .

The historical work *Keḷadi Nṛipa Vijayam* is significantly silent about the Kūḍali maṭha and its pontiffs.

Rice's Introduction

Why do the authors of the *Rejoinder* who quote Rice's *Introduction* to *Epigraphia Carnatica*, Volume VI when they find benefited, give least attention to his references to Śṛiṅgēri maṭha and its pontiffs ? He gives a list of Śṛiṅgēri *gurus* and also enumerates several titles of them. He says :

"The head of the Śṛiṅgēri maṭha is styled Jagad-guru or guru of the world and is possessed of extensive authority and influence."[36]

A letter by Santebennur Chief

A letter from Hanumappa - Nāyaka, the chief of Santebennūr, dated 1625-26 A.D., clearly states that the village Dēmapura had been granted to *Śṛiṅgēri hirēmaṭha* (the senior maṭha of Śṛiṅgēri). A portion of the text of this **letter :**

ಶೃಂಗೇರಿ ಹಿರೇಮಠದ ಧರ್ಮಕ್ಕೆ ದೇವುಪುರದ ಗ್ರಾಮವ ಕೊಟ್ಟಿದ್ದಲ್ಲಿ ಹಿರೇಮಠಕ್ಕೆ ಆ ಗ್ರಾಮವ ನಡೆಸದೆ ಪರಸ್ಪರವಾಗಿ ಅದೆಯಂತೆ; ಹಾಗಾಗ ಬಾರದು. ಯರನಾಡ ಸೀಮೆಯೊಳಗಣ ದಂಡೂರ ಗ್ರಾಮವನ್ನು ಶೃಂಗೇರಿ ಹಿರೇಮಠ ಧರ್ಮಕ್ಕೆ ಕೊಟ್ಟಿದ್ದೆವು. ಈಗ ಆ ಗ್ರಾಮ ಯಾವ ಮಠದ ಧರ್ಮಕ್ಕೆ ನಡಉತ್ತದೆ ಈ ದೇವುಪುರ ಗ್ರಾಮವೂ ಹಾಗೆ ನಡೆಯಬೇಕು . . .[37]

Transliteration

Śṛiṅgēri hirēmaṭhada dharmakke Dēmapurada grāmava koṭṭiddalli hirē-maṭhakke ā grāmava naḍesade parasparavāgi adeyante ; hāgāgabāradu Yara-nāḍa sīmeyoḷagaṇa Dandūra grāmavannu Śṛiṅgēri hirē-maṭha dharmakke koṭṭiddevu. Īga ā grāma yāva maṭhada dharmakke naḍaüttade ī Dēmapura grāmavū hāge naḍeyabēku . . .

Conclusion

In the light of the Hariharapura stone inscription, even if the 'two petitions of apology' of 1582-83 A.D. which are said to be in the

possession of the Kūḍali maṭha are considered to be 'genuine', they lose their validity. Unless the two documents are illustrated nothing more can be said. On the other hand, it can definitely be said on the basis of a number of records that the Śṛiṅgēri maṭha has a continuous spiritual tradition.

The authors of the *Rejoinder* state "*Ours is the only unbroken line of succession—avichchinna parampara.*"[38] However, there are instances of not having the pontiff, though for a short period, at Kūḍali maṭha.[39] Never in the historical tradition of the Śṛiṅgēri maṭha such events occurred, though there are some minor chronological changes in the spiritual reign-periods of its pontiffs.

The views expressed by the authors of the *Rejoinder* are untenable. Their arguments base on flimsy grounds and baseless stories. Legends can never become history. We can only, however, glean certain clues in them about historical events; that too not always. Whatever we say must be based on reliable sources—literary or archaeological.

Various records and statements by scholars

like B. L. Rice, R. Narasimhachar, Dr. M. H. Krishna and others who discovered, deciphered, analysed and interpreted these records clearly reveal that the Śṛiṅgēri maṭha has an unbroken spiritual lineage of pontiffs. There are, however, no documents till date which can change the opinions of these scholars, who were not disciples or protagonists of the Śṛiṅgēri or the Kūḍali mutts, but purely researchers. The attempts to defame the Śṛiṅgēri maṭha by some vested interests have so far been fultile.

Foot Notes :

1 *MAR* – 1945, p. 81

2 *MAR* – 1916, p. 18 ; *MAR* – 1929, p. 88, *etc.*

3 ಶೃಂಗೇರಿಯಲ್ಲಿದ್ದ ನರಸಿಂಹಭಾರತಿಗಳ ಹೊಸಶಿಷ್ಯರಾಗಿದ್ದ ವಿದ್ಯಾರಣ್ಯಭಾರತಿಗಳಿಗೂ ಸ್ಥಳೀಯ ಬ್ರಾಹ್ಮಣರಿಗೂ ಮನಸ್ತಾಪವುಂಟಾಗಿ ಅವರಿಗೆ ಶೃಂಗೇರಿಯನ್ನೇ ಬಿಟ್ಟು ಕೂಡಲೀ ಕ್ಷೇತ್ರಕ್ಕೆ ಬಂದು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲಿದ್ದ ಹಳೆಯ ಮಠದಲ್ಲಿ ವಾಸ ಮಾಡಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಉಂಟಾಗಿತ್ತು (ಪು. 48).

4 ಶ್ರೀಮಜ್ಜಗದ್ಗುರು ಶ್ರೀ ಕೂಡ್ಲೀ ಶೃಂಗೇರಿ ಸಂಸ್ಥಾನದ ಪ್ರಾಚೀನ ಶಾಸನ ಲೇಖನ ಸಂಗ್ರಹ, ಭಾಗ ೧ (1965) ಪ್ರಸ್ತಾವನಾ, ಪು. ೯

5 B. L. Rice : *Epigraphia Carnatica*, Vol. VII, Introduction, p. 10

6 *MAR* – 1945, p. 82

7 ಪ್ರಾಚೀನ ಶಾಸನ ಲೇಖನ ಸಂಗ್ರಹ, ಭಾಗ ೧, ಪು. 42

8 ಅದೇ, ಪು. 16

9 ಪಿ. ವಿಷ್ಣುತೀರ್ಥ : ಶ್ರೀಮಜ್ಜಗದ್ಗುರು ಶ್ರೀ ಕೂಡಲೀ ಶೃಂಗೇರಿ ಶಾರದಾ ಮಹಾ ಪೀಠದ ಸಂಕ್ಷಿಪ್ತ ಇತಿಹಾಸ (1986), ಪು. 65

10 ಪ್ರಾಚೀನ ಶಾಸನ ಲೇಖನ ಸಂಗ್ರಹ, ಭಾಗ ೧, ಪು. 53

11 P. Vishnu Thirtha and P. Prahlada Rao : *A Rejoinder to Sri K. R. Venkatarama Iyer's Kudali Matha (1985)*, p. 13

12 *MAR* 1932 - 40, p. 203

13 *Ibid.*, p. 204

14 *MAR* - 1916, p. 62

15 Buchanan : *A Journey From Madras through the Countries of Mysore, Canara and Malabar..*, Vol. II (Second Edition, 1870), chapter XVIII, p. 411

16 *Ibid.*, chapter XV, p. 265

17 *Ibid.*, chapter XVIII, p. 411

18 P. Vishnu Thirtha and P. Prahlada Rao : *opcit.*, p. 16–17

19 *MAR* - 1929, p. 88

20 ಪಾವಗಡ ಪ್ರಕಾಶರಾವ್ (ಸಂ) : ಆಚಾರ್ಯದರ್ಶನ (1981), ಪು. 47–48

21 *MAR* - 1916, p. 11

22 *MAR* - 1945, p. 81–82

23 *MAR* - 1916, p. 17

24 *Ibid.*, p. 65

25 *Ibid.*, p. 77

26 *SRSM* - No. 151, p. 195

27 ಎ. ಆರ್. ಕೃಷ್ಣಶಾಸ್ತ್ರಿ (ಸಂ) ಕೆಳದಿನೃಪವಿಜಯಂ (1973) ಪು. ೧೮೯-೧೯೨

28 *EC.*, VI, Sg 2

29 *Ibid.*, Sg 12

30 Rice's Introduction to *EC.*, Vol. VI, p. 23–24

31 ಎ, ಆರ್. ಕೃಷ್ಣಶಾಸ್ತ್ರಿ : ಪೂರ್ವೋಕ್ತ, ಪು. ೩೪–೩೫

32 *opcit.*, p. 23

33 *EC.*, Vol. VI, Sg 5

34 ಎ. ಆರ್. ಕೃಷ್ಣಶಾಸ್ತ್ರಿ (ಸಂ) : ಪೂರ್ವೋಕ್ತ

35 *EC.*, Vol. VI, Sg 13 of 1652 A.D.

36 *Ibid.*, Introduction, p. 24

37 *SRSM* - No. 30 of 1625–26 A.D.

38 *opcit.*, p. 27

39 See - ಪಿ. ವಿಷ್ಣುತೀರ್ಥ : ಶ್ರೀಮಜ್ಜಗದ್ಗುರು ಶ್ರೀ ಕೂಡಲೀ ಶೃಂಗೇರಿ ಶಾರದಾ ಮಹಾಪೀಠದ ಸಂಕ್ಷಿಪ್ತ ಇತಿಹಾಸ (1986)

॥ ಶ್ರೀ ವಿದ್ಯಾಶಂಕರೋ ವಿಜಯತೇ ॥

ಶ್ರೀ [illegible] ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ [illegible]
ಶ್ರೀ ಸಂಸ್ಥಾನ ಜಗದ್ಗುರು ಪೀಠಾಧೀಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಅಭಿನವ [illegible] ಸ್ವಾಮಿಗಳ [illegible]

ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಜಗದ್ಗುರುಗಳವರ ಮಹಾ ಪಟ್ಟಾಭಿಷೇಕಾಹ್ವಾನ ಪತ್ರಿಕಾ

ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯೇತ್ಯಾದಿ ಸಮಸ್ತ ಬಿರುದಾವಳಿ ವಿರಾಜಮಾನ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಪೀಠಾಧೀಶ್ವರ ಶ್ರೀ ಶ್ರೀ ವಿದ್ಯಾಭಿನವ ನೃಸಿಂಹಭಾರತೀ ಮಹಾಸ್ವಾಮಿಗಳವರು [illegible] ಭಾನುವಾರ (ತಾರೀಖು [illegible]) ನೇ ದಿವಸ ಮೈಸೂರಿನಲ್ಲಿ ಶ್ರೀ ಮಠದ ಸಂಸ್ಥಾನದ ಕಟ್ಟಡದಲ್ಲಿ [illegible] ವಿಧಿವತ್ಪೂರ್ವಕವಾಗಿ ಸನ್ಯಾಸ ಪೀಠಾರೋಹಣಾದಿ ಸಮಾರಂಭಗಳನ್ನು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯೇತ್ಯಾದಿ ಸಮಸ್ತ ಬಿರುದಾವಳಿ ವಿರಾಜಮಾನ ದಕ್ಷಿಣಾಮ್ನಾಯ ಶೃಂಗಗಿರಿ ಜಗದ್ಗುರು ಪೀಠಾಧೀಶ್ವರ ಶ್ರೀಮದಭಿನವ ವಿದ್ಯಾತೀರ್ಥ ಮಹಾಸ್ವಾಮಿಗಳವರ ಅಭಿಪ್ರಾಯದಂತೆ ನೆರವೇರಿಸಲ್ಪಟ್ಟಿದೆ. ದಕ್ಷಿಣಾಮ್ನಾಯ ಶ್ರೀ ಶೃಂಗಗಿರಿ ಪೀಠದ ಪರಂಪರಾನುಸಾರವಾಗಿ ಶ್ರೀ ಶ್ರೀಗಳವರ ಪಟ್ಟಾಭಿಷೇಕ ಮಹೋತ್ಸವವನ್ನು ಶ್ರೀ ಮಠದ ಸಂಸ್ಥಾನದ ಮೂಲಸ್ಥಳವಾದ ಶ್ರೀ ಕೂಡಲೀ ಕ್ಷೇತ್ರದಲ್ಲಿ ಇದೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಮನ್ನೃಪಶಾಲಿವಾಹನ ಶಕೆ ೧೮೯೪, ಶ್ರೀ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಕೃಷ್ಣ ದಶಮಿ ಭಾನುವಾರ (ದಿನಾಂಕ 9.4-1972 ನೇ ದಿವಸ ನೆರವೇರಿಸಲು ಎಲ್ಲ ಪ್ರಾಂತದ ಶ್ರೀ ಮಠದ ಶಿಷ್ಯರೂ ಅಭಿಮಾನಿಗಳೂ ಆದ ಮಹಾಜನರು ವಿನಯಾದರಪೂರ್ವಕವಾಗಿ ಶ್ರೀ ಶ್ರೀಗಳವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸಿಕೊಂಡಿರಲಾಗಿ ಅವರು ಸಮ್ಮತಿಯನ್ನು ಅನುಗ್ರಹಿಸಿದ್ದಾರೆ. ಈ ಪಟ್ಟಾಭಿಷೇಕ ಮಹೋತ್ಸವಕ್ಕೆ ದಯಮಾಡಿಸಲಿರುವ ಶ್ರೀ ಶೃಂಗಗಿರಿ ಪೀಠಾಧೀಶ್ವರ ಶ್ರೀ ಜಗದ್ಗುರು ಶ್ರೀ ಶ್ರೀಮದಭಿನವ ವಿದ್ಯಾತೀರ್ಥ ಮಹಾಸ್ವಾಮಿಗಳವರು ಅಭಿಮಾನಪೂರ್ವಕವಾಗಿ ದಯಮಾಡಿಸಿ, ಸಮಾರಂಭವನ್ನು ನೆರವೇರಿಸಿಕೊಡಲು ಒಪ್ಪಿರುತ್ತಾರೆ. ಆದಕಾರಣ ಜಗದ್ಗುರು ಪೀಠಾಭಿಮಾನಿಗಳಾದ, ಎಲ್ಲ ಶಿಷ್ಯಮಹಾಜನರು ಈ ಸಮಾರಂಭಕ್ಕೆ ಸಹಾಯ-ಸಹಕಾರಗಳಿಂದ ಸನ್ನಿಹಿತರಾಗಿ, ಶ್ರೀ ಜಗದ್ಗುರುಗಳವರ ಅನುಗ್ರಹಕ್ಕೆ ಪಾತ್ರರಾಗಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ. ಈ ಸಮಯದಲ್ಲಿ ಇನ್ನೂ ಕೆಲವು ಪೀಠಾಧಿಪತಿಗಳ ಸಾನ್ನಿಧ್ಯವಿರುವಂತೆ ಅವರಲ್ಲಿ ಪ್ರಾರ್ಥಿಸಲಾಗಿದೆ

(ವಿಶೇಷ ಸೂಚನೆ : ಸಮಾರಂಭಕ್ಕೆ ಆಗಮಿಸುವವರು ಕೆಳಗಿನ ವಿಳಾಸಕ್ಕೆ ತಿಳಿಸಬೇಕು)

ಪರಿಧಾವಿ ಸಂವತ್ಸರ
ಯುಗಪ್ರತಿಪದ
ಕೂಡಲೀ ಕ್ಷೇತ್ರ
ಜಿಲ್ಲಾ-ಶಿವಮೊಗ್ಗ.

ಶ್ರೀ ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಹಾಸಂಸ್ಥಾನದ
ಶಿಷ್ಯರು, ಭಕ್ತ ಮಂಡಳಿ ಹಾಗೂ ಆಡಳಿತ ಕಾರ್ಯದರ್ಶಿ

ಭದ್ರಾವತಿ-ಹೊಳೆಹೊನ್ನೂರು-ಕೂಗೂರು ಮತ್ತು ಶಿವಮೊಗ್ಗಾ ಮಾರ್ಗದಿಂದ ಬರಲು ಅನುಕೂಲವಿದೆ

The Kannada invitation of the Kudali Swamiji's peetharohana on 9-4-1972; the functions were conducted under the directions of the Sringeri Swamiji — The Acharya of Dakshinamnaya Peetha.

॥ ಶ್ರೀ ವಿದ್ಯಾಶಂಕರೋ ವಿಜಯತೇ ॥

ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ
ಜಗದ್ಗುರುಗಳವರ ಪಟ್ಟಾಭಿಷೇಕ ಕಾರ್ಯಕ್ರಮ ವಿವರ.

7-4-72 ಶುಕ್ರವಾರ ಚೈತ್ರ ಬಹುಳ ೮

ಉದಕ—ಶಾಂತಿ, ಕೂಷ್ಮಾಂಡ—ಹೋಮ, ಗಣಪತಿ—ಮೋದಕ ಹವನ. ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ದಕ್ಷಿಣಾಮ್ನಾಯ ಶಾರದಾ ಪೀಠಾಧಿಪತಿಗಳವರ ಸಾಯಂ ೭ ಗಂಟೆಗೆ ಕೂಡಲೀ ಕ್ಷೇತ್ರಕ್ಕೆ ಆಗಮನ. ಕೂಡ್ಲಿ ಮಠಾಧಿಪತಿಗಳ ವತಿಯಿಂದ ಹಾಗೂ ಶಿಷ್ಯರುಗಳ ವತಿಯಿಂದ ಪೂರ್ಣ ಕುಂಭ ಸ್ವಾಗತ. ಶಾರದಾ ಮಂದಿರಕ್ಕೆ ಆಗಮನ. ಮಹಾ ಮಂಗಳಾರತಿ, ಧೂಳಿ ಪಾದಪೂಜಾ, ರಾತ್ರಿ ೮-೩೦ ಶ್ರೀಗಳವರ ಶಾರದಾ ಚಂದ್ರಮೌಳೀಶ್ವರ ಪೂಜೆ.

8-4-72 ಶನಿವಾರ ಚೈತ್ರ ಬಹುಳ ೯

ಶ್ರೀ ಶ್ರೀಗಳವರ ಅಪ್ಪಣೆ ಪಡೆದುಕೊಳ್ಳುವುದು, ಸ್ವಸ್ತಿವಾಚನ, ಸಂಕಲ್ಪ, ನದೀಜಲಾಹರಣ, ಕಲಶಸ್ಥಾಪನ, ಜಪ, ಹೋಮ, ಪಾರಾಯಣಾದಿಗಳು, ದೇವತಾಗುರು ಸಂದರ್ಶನ, ಪೂರ್ಣಾಹುತಿ.

ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರುಗಳಿಂದ ಸಾಯಂಕಾಲ ನಿತ್ಯದಂತೆ ಪೂಜೆ ಹಾಗೂ ಮಹಾ ಮಂಗಳಾರತಿಗಳು

9-4-72 ಭಾನುವಾರ ಚೈತ್ರ ಬಹುಳ ೧೦

೧೦-೩೦ ರಿಂದ ಸಿಂಹಾಸನಾರೋಹಣ. ಶ್ರೀ ರಾಮಾದಿ ಕಲಶ ಮತ್ತು ಸುವರ್ಣ ಪಾದುಕೆಗಳ ಪೂಜೆ, ಶ್ರೀ ಶ್ರೀಗಳವರಿಗೆ ಕಲಶೋದಕದಿಂದ ಮಾರ್ಜನೆ, ಸುವರ್ಣ ರತ್ನಾಭಿಷೇಕ, ಛತ್ರ, ಚಾಮರ ಕಿರೀಟಧಾರಣೆ, ಪುನಃ ಸಿಂಹಾಸನಾರೋಹಣ, ೧೨ ಗಂಟೆಗೆ ಅಭಿಜಿನ್ ಮುಹೂರ್ತದಲ್ಲಿ ಮಹಾ ಮಂಗಳಾರತಿ, ದೇವತಾ ಅರ್ಚನೆ, ಸಂತರ್ಪಣೆ

ರಾತ್ರಿ-ಆಂದೋಲಿಕೋತ್ಸವ (ಪಲ್ಲಕ್ಕಿ ಉತ್ಸವ) ಶ್ರೀ ಶೃಂಗೇರಿ ಶ್ರೀ ಶ್ರೀ ಜಗದ್ಗುರುಗಳಿಗೆ ಹಾಗೂ ಶ್ರೀ ಕೂಡ್ಲಿ ಶ್ರೀ ಶ್ರೀ ಜಗದ್ಗುರುಗಳಿಗೆ ನಿತ್ಯದಂತೆ ಪೂಜೆ, ಮಹಾ ಮಂಗಳಾರತಿ ಇತ್ಯಾದಿಗಳು.

10-4-72 ಸೋಮವಾರ ಚೈತ್ರ ಬಹುಳ ೧೧

ತೀರ್ಥ ವಿನಿಯೋಗ. ಸಾಯಂಕಾಲ ಶ್ರೀ ಶೃಂಗೇರಿ ಶ್ರೀ ಶ್ರೀಗಳವರಿಂದ ಚಂದ್ರಮೌಳೀಶ್ವರ ಪೂಜೆ, ಮಹಾ ಮಂಗಳಾರತಿ

11-4-72 ಮಂಗಳವಾರ ಚೈತ್ರ ಬಹುಳ ೧೨

ಬೆಳಗ್ಗೆ ವಿದ್ವಾಂಸರ ವೇದಪಾಠಗಳು, ಶಾಸ್ತ್ರಾರ್ಥಗಳು ಉಪನ್ಯಾಸಗಳು, ಶೃಂಗೇರಿ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀಗಳವರಿಂದ ಉಪದೇಶ, ಸಾಯಂಕಾಲ ಶಾರದಾಂಬಾ ರಥೋತ್ಸವ ಮತ್ತು ಸಮಾರಂಭದ ಸಮಾರೋಪ

ಆಪ್ತ ಕಾರ್ಯದರ್ಶಿ,

ಶ್ರೀ ಕೂಡ್ಲಿ ಶೃಂಗೇರಿ ಮಹಾಸಂಸ್ಥಾನಂ